

seat, their legs slightly bent and half spread out in front of them. The upper trunk is bent slightly forward, the back curved, the out-stretched arms rest with their elbow joints on the knees or are crossed on top of each other under the knees. I can still see them today, as I did so often then, sitting around the evening fire, their hands spread out over the warming logs as if blessing something, their heads leaning back to let the smoke pass by. The winter mornings are quite cold. Then they turn towards the early morning sun in a remarkable position: they spread their legs as far as they can so that even the flat under parts of the legs will receive full sunshine and no limb will cast a shadow on another.

If they are in a good mood, they praise the beneficence of the rising sun in their own pictorial language. Half singing and half declaiming they repeat many times: "gabū aib gye /gīrib ōaba, sores gye ti ōasa," i. e. the cloud shadow is the son of a jackal (scornfully), the sun is my daughter. "

C. Expression of Emotions

The male Hottentot imposes a certain reserve on himself either from cleverness or from consideration. In the female sex, where this reserve usually disappears, a comparison with the Herero woman shows great differences. The facial expression of a Herero woman is masked by a brown, earthy, fatty salve, with which the face as well as the rest of the body, the leather clothing and the three-pointed cap is rubbed. Such a woman, when she is listening to the conversation of those sitting around and is leaning motionless against the clay hut, seems to be made from the same dark clay which suddenly comes to life when the whites of her eyes and teeth light up at a word that concerns her.

A Hottentot woman is never this quiet; if the conversation is solely concerned with objects which take up her attention more than usually, she gesticulates vivaciously. If passion is the chief concern (even if it is only alive in her memory), then scarcely any part of her body is still: the upper part of her body is now bent forward, now sideways, her arms wave back and forth in front of the listener's face. Sometimes she points with ridiculous clarity to the wall of the hut to indicate the distant setting of the tale, sometimes the index finger of her [183] right hand will be balanced in the hollow of the left to aid in the explanation.

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by their names. In their communications they have titles of honour in accordance with the degree of relationship. 593
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It might be mentioned here that the missionaries have succeeded in introducing family names which were unknown to the Nama before. These family names are derived from the Nama language, the heathen names of the grandfathers and great-grandfathers being changed into the family names of the grandchildren and great-grandchildren. Only the Orlam tribes have family names which were given to them by their masters in the Cape, *e.g.*, Teapot, Vlermuis, Afrikaner, etc., etc. 551
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8. Their old national dress is very seldom worn. It consisted of home-dressed skins which were worn as aprons in front and at the back with a leather belt; and a large skin which served as a cloak and blanket and, twisted over the right shoulder and underneath the left arm, served as a bag for the gatherer of veld-kos. 291

At present both men and women go clad in European clothes. Coloured designs are preferred. While the Herero women have clung to the mode of dress introduced by the wives of missionaries 60 years ago, the Nama has not adopted any permanent national dress for the women and girls. [177]

9. Instead of the old anointing of the body with fat, they have resorted to cleaning themselves with water and soap, although everywhere Nama, who regard the application of soap and water as detrimental to health, are still to be found. 302
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The habit of the women to powder their bodies with "buchu" which they make for themselves by powdering a great variety of shrubs and roots, is still in vogue to-day and there are still women who hideously paint their faces with a blackish red salve during the period of menstruation, or early pregnancy and on cold winter days. [34]
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10. The Nama is not miserly or avaricious. What he has in the form of food or other means of enjoyment he shares in the first place with his family and also with strangers. 574

To smoke alone or to eat a piece of bread which has been obtained accidentally is regarded as very unbecoming. Servants who labour for Europeans and receive their food there are wont to carry part of a special tit-bit home to share it with their people, unless the master, not knowing the Nama custom, should demand that all be eaten before his eyes so that his servants, for whom it is intended, may have the benefit of it and not strangers. [576]

11. The Nama is decidedly inclined to sociability. It is his wont to squat or sit on a low chair near the fireside at night and to tell to the last details and discuss the news of the day; nor do they separate till very late in the night. The Christians like sitting round the fire at night untiringly singing their songs and hymns. They still take great pleasure in the Reed-dance on bright moonlight nights. On 571
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The chief riches of the natives in our parts are arms and cattle. They have no fixed abodes, but move from place to place carrying their homes with them on their wanderings. Their oxen, travelling at a very rapid pace, carry all their burdens, even men and pack-saddles, on their backs. Where meadows and pastures invite the flocks and herds, there they scatter themselves with their little huts, living the life of wandering friars. Till even shadows fall they pasture their flocks; at night they enclose them, as I said above; then to the clapping of hands and stamping of feet, with wanton gestures they ply the dance beneath the presiding moon far into the stilly hours of night.

When changing their terrain they abandon those enfeebled by sickness or age. The man to be left is shut up in a hut with a supply of provisions, water, and fire to furnish forth his funeral feast, but destitute of every other aid. This singular cruelty is practised by the natives near us, who are the most barbarous of their race. They regard neither sex nor kinship in thus rejecting all obligations to maintain the sick and old.⁷²

The women make the huts, and in this wise. Numerous rods and poles are fixed in the earth and bent over in the shape of an arch, forming a hemispherical, convex, tortoise-shell-like frame. The sides are woven across with plant withies. The hut is about five feet high, the diameter does not exceed twelve feet, and there is a little door three feet high looking to the East. The huts are covered with skilfully woven mats of rush or reed, or sometimes even with skins to afford protection against the inclemency of the sky and the raging winds. This roof covers the whole household, including the newborn lambs and the cows with their calves. In the centre is an ever-glowing hearth to keep all warm and cook the food, and there for the most part the native women pass their time, discharging their hearts in gossip, and laughing and joking, the best of friends and cronies. Picture to yourself the elegant saloni!

The women also make earthenware vessels quite skilfully out of moistened clay. They dig up the clay and carry it home, where it is cut up into portions the size of a walnut. These are placed on a skin and sprinkled with a little water from time to time to prevent them getting too dry, and exposed to the sun for two or three days. They are then kneaded into cylinders, like bottles, each an ell in

enough food to support their aged parents. "But sometimes," he adds, "even if there was food enough, and if people, especially women, who had cattle of their own, gave suspicion that they secretly did mischief by practising witchcraft, they were left to die from starvation" (Tsunt-//Goem, 88, 74).

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